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THE

# NEW JERUSALEM MAGAZINE.

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THE

# NEW JERUSALEM MAGAZINE.

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VOL. XXXI.] NOVEMBER, 1858. [No. 5.

## SERMON FROM REV. XXI. 9, 10.

Preached before the General Convention, at its Session in Boston, June 12.

BY REV. W. H. BENADE.

"And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither: I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God."

ONE thing is especially needed by every man, in order to his progress in the right direction, in order to the true development of his life, in order to his faithful working among his fellow-men: and this is, that he know where he stands; what his ground is; what lies before and behind him; what to the right hand, and what to the left. Without this knowledge, without this rational definition to his own mind of his position, bringing with it some recognition of true ends, and some understanding of right means, there cannot be, on his part, any healthy action for good, or vigorous re-action against evil; nor, on the part of others, any acknowledgment of him in a distinct function or use, or decided reception of any benefit from his life and its operation. If a man's position be not

defined to himself, it cannot be clearly defined to others; because his ignorance and unconsciousness of his own ends, by producing uncertainty and vacillation in action, will leave the impress which he makes upon the minds of others uncertain and undecided. Since he does not know *where* he is, they will not know *what* he is; since he does not see clearly what he *ought* to do, they will not see clearly what he is doing; and, in consequence, there will be a waste and frittering-away of means and of life, and a loss to humanity and the world of the true development of one of their parts.

What is true of one man is true of many men, considered as one, or as united into society: or, in other words, what is true of the individual is true also of the social man in all his forms, even the greatest; and especially true is it of the social religious man, or of the church in its every form. There will be true progress and right advancement in the church, producing a healthy and vigorous action and operation in the world, only so far as it comes in the minds of the receivers of its doctrines into a clearly defined and distinctly seen form, or only in so far as it assumes in those minds and in their proceeding activities that position which it really has. And this will take place when the ground upon which it stands is plainly marked out; when it is known and understood what lies before, what behind, what to the right hand, what to the left; what its ends are, and its means, and what the effects are which should result from the application of those means; and what its existing relations are, as present conditions of its establishment.

To us, who profess to be of the Lord's New Church, this is a matter of pressing and vital importance; more especially in this present time of tempting doubts from within, and strong, enthusiastic, fanatical, and magical opposition from without. If we would have the church truly established in us and by us, as ultimate human means and agents, in the world, for the accomplishment of that which we are taught is its great end, — viz., the salvation of human souls, — then must we also have in our minds and understandings a clearly defined and rational view of the *position* of the church in relation to the past and

the present of human life on earth; what it is, and what it has to do. By means of such a view alone can it obtain and hold a central and ruling place in our own lives, and send *them* forth to seek for it that place in the world also. By means of such a view alone will it become the medium of a decided divine operation upon our own states, and, by them, upon the states of those to whom we are to be, in a subordinate sense, the messengers of "*the good tidings of great joy*," which have come to us and to all people.

And, to the end that the New Church may be so seen, so known, and so received and established in us, the Lord has sent "*one of the seven angels, which had the seven vials full of the seven last plagues, who talks with* [*us*], *saying, Come hither: I will show* [*you*] *the bride, the Lamb's wife.*"

Let us, therefore, approach in spirit to the angel, and endeavor to behold, from the point of spiritual revelation to which the Lord will elevate us, if we truly and sincerely desire to learn of him, *that* "*bride, which is the Lamb's wife.*"

By this angel, as we are now instructed, is meant the Lord. It is the angel, or messenger, of interior divine truth from the Word, sent or revealed from the Lord, who manifests all the evils, and all the falsities derived from evil, whereby the church is devastated, and brought to judgment. This manifestation is signified by the coming of "*one of the seven angels, having the seven vials full of the seven last plagues.*" At the same time, and by the same means also, he makes known, as he flows in from the inmost heaven and speaks through the inmost heaven (seven angels), the true nature and position of the church which he is about to establish; for it is further written, "*And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.*"

"*The bride*" — that is, the New Church which the Lord was about to establish, and which, *when* established, was to be "*the Lamb's wife*," or to exist in eternal conjunction with him — was shown to John, in this prophetic vision, as "*that great city, the Holy Jerusalem.*" When "*carried away in the spirit to a great and high mountain*," — that is, when spiritually translated to the

third heaven, in which are those who are in love to the Lord, and in true doctrine derived from him, — he beheld manifested before his opened spiritual vision the New Church of the Lord, as to doctrine, in the form of a *city*, called "*the Holy Jerusalem.*"

In the writings for the church, in which *this* revelation is revealed to us, we are instructed, that by Jerusalem is meant the church, especially as to worship, and therefore, also, as to doctrine; because that "worship is prescribed in doctrine, and performed according to doctrine." Jerusalem has this signification, "because in that city, in the land of Canaan, and in no other place, were the temple and the altar; and sacrifices were offered, consequently divine worship performed; because the Lord was in Jerusalem, and taught in his own temple, and afterwards glorified his Humanity there. It is called '*holy*,' from the Lord, who alone is holy, and from the divine truths which are in it (the church), from the Word from the Lord, which are called holy; and it is called '*new*,' because '*He that sat upon the throne said, Behold, I make all things new.*' And, further, it is said '*to descend from God out of heaven*,' because the New Church descends from the Lord through the *new Christian heavens;* for the church on earth is formed through heaven by the Lord, that they may act as one, and be associated."

From this teaching we learn, concerning the position of the New Church, that it is formed on earth through the new Christian heavens; that it is holy, or that all the truths it has are derived from the Word from the Lord; and that it is *new as to doctrine.* Such was the view of "*the bride, the Lamb's wife,*" presented to John, when in the spirit. If, now, we will refer to the divine teaching given in the first portion of the chapter from which our text is taken, we shall receive more full instruction in regard to these particulars, so momentous, and so needful for us to know and to understand.

When John, in vision, "*saw a new heaven and a new earth,*" he beheld a prophetic representation of that which we are now informed took place after the last judgment, accomplished in the spiritual world in the year 1757. Then "was formed a

new heaven from among Christians by the Lord, which is at this day called *the Christian heaven,* where they are who worshipped the Lord as the only God of heaven and earth; who repented of their evil works, and lived according to his commandments in the Word; in which, therefore, there is charity and faith; in which are also all the infants of Christians." And this was done because "*the former heavens and the former earth were passed away;*" that is, because the heavens, formed, not by the Lord, but by those who came out of Christendom into the spiritual world, and which were merely imaginary heavens, were dispersed at the day of the last judgment, and, together with them, the external of the heavens, collected from among Christians since the first establishment of the church, after they "*who were written in the Lamb's book of life*" were taken thence and saved, and when "*the sea was no more.*"

Concerning this new heaven, "which is below the ancient heavens," we are further told, that "they were admitted into it, from the time of the Lord's abode in the world, who worshipped one God under three persons, and who did not, at the same time, entertain an idea of three Gods; and this by reason of a trinity of persons being received throughout the whole Christian world: but that they who entertained no other idea of the Lord's Humanity than as of the humanity of another man *could not receive the faith of the New Jerusalem;* which is, that the Lord is the only God, in whom there is a trinity. These latter, therefore, were separated and removed; because, upon a just idea of God, the universal heavens, and the universal church on earth, are founded, and, in general, the whole of religion: for by that idea there is conjunction, light, wisdom, and eternal happiness."

It was *after* the formation of "*the new heavens and the new earth,*" then, that "*John saw the Holy City, New Jerusalem, descending from God out of heaven.*" And this is that New Church which is established by the Lord at the *end of the former church;* which is associated with the *new heavens,* in divine truths, as to *doctrine and as to life,* and "*prepared as a bride adorned for her husband,*" or conjoined with the Lord by the Word. Concerning this church was "*heard a great*

*voice out of heaven, saying, Behold, the tabernacle of God is with men;*" which is a declaration, made from the divine love of the Lord, of the glad tidings concerning his perpetual presence with men in his Divine Humanity, which "*will dwell with them, and they shall be his people; and God himself shall be with them, their God;*" because that he shall be so conjoined with them, that they shall be in him, and he in them; and the glorious promise shall be fulfilled: "*God himself shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away.*" By which is spiritually signified, that the Lord will take from them who are conjoined with him all grief of mind, fear of damnation, of evil and falsity from hell, and of temptation arising from them; and they shall not remember them, because the dragon which caused them is cast out.

It is of this state *after* the accomplishment of the last judgment, when there shall be "*a new heaven and a new earth,*" acting as one and associated therewith, that there is given the wonderful and divinely confirmatory word: "*Behold, I make all things new. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.*" For it is divine truth, that the Lord is the God of heaven and earth; that all things in the heavens and earths were made by him, are governed by his providence, and are done according to it. And therefore, too, is it added, "*I will give unto him that is athirst of the fountain of the water of life freely:*" to those who desire truths from any spiritual use, the Lord will give from himself, through the Word, all things that are conducive to that use. "*And he that overcometh shall inherit all things; and I will be his God, and he shall be my son:*" they who overcome evil in themselves, that is, the devil, and do not yield or sink when they are tempted by the Babylonians and dragonists, will go to heaven, and there live in the Lord, and the Lord in them. "*But the fearful, and the unfaithful, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death:*" all they

who are in no faith and no charity, and thence in all kinds of evils; who make no account of the commandments of the Decalogue, and do not shun any evils therein mentioned as sins, and therefore live in them, — they shall have their portion in hell, where are the loves of falsity and the lusts of evil, which is their damnation.

If, now, we will carefully consider and reflect upon these things thus divinely declared and revealed to us, we shall learn more fully, and have more deeply confirmed in our minds, these truths, — that the church which the Lord is now establishing on earth is a *new* church; that it is *new* because descending from and acting as one, and associated with a *new heaven* formed out of those from the former Christian church who could receive the faith of the New Jerusalem, and who rejected the falsities of the Old Church, and from the infants of Christians; that it is *holy*, because the Lord is with it in divine truths from his Word; and that it is established by means of *doctrine*, because doctrine teaches and leads man in freedom, according to reason, to reject evils and falsities, and to live according to truth and good, and so to come into the life of charity and faith, in which is the Lord's full presence, and saving providence with the human race.

But, in order that we may come to a full understanding of these truths, and to a right appreciation of the fundamental points which have regard to the true position of the New Church, let us inquire a little further concerning the nature and quality of the *newness* of this church, and concerning its relation to the churches which preceded; which were also established by the Lord, that they might, even as the New Church, be mediums of salvation to the universal race of mankind; and with which he was also present, operating the things of his saving providence.

In respect to this question, then, we observe, in the first place, that the New Church is not *new*, therein that it was established by the Lord, in association with the heavens; for all previous churches were so established: secondly, that it is not *new*, therein that it has the Word of divine truth from him; for all previous churches had the Word of divine truth from

him: and, thirdly, that it is not *new*, therein that it has doctrine from the Word, and life according to doctrine; for these all previous churches had likewise; but that it *is new* in the nature and quality of the new heavens which were first formed, and out of which it then descended from God; that it *is new* in the nature and quality of the divine truths from the Word which it has received; and that it *is new* in the nature and quality of its doctrine from the Word. In Rev. xv. 5, we read, "*And, after these things, I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened.*"

By the temple is signified, in a supreme sense, the Lord as to the Divine Humanity; and, derivatively, heaven and the church thence: in this connection, the Christian heaven is denoted thereby. By the "*tabernacle of the testimony*" is signified the inmost of that heaven, where the Lord is, in his holiness in the Word, and in the law, which is the Decalogue, because the tabernacle equally signifies heaven; and the inmost part of the tabernacle was that where the ark was, in which were the two tables, upon which the ten words were written with the finger of God, which are the ten commandments of the Decalogue, these being understood by the *testimony*.

From this we learn that it was made known to John, that interior divine truth from the Word, or the Word as to its internal sense, was to be revealed for the use of the New Church; that, by means of this interior truth, the church would be enabled to see and know the Divine Humanity of the Lord in his holiness, as manifested in the Word of his divine law. Or, in other words, that, by this revelation, the inmost celestial and the interior spiritual senses of the Lord's Word, commandments, and precepts, should be made known, so that they might be rationally received, and might perform their work of saving the souls of men, by opening them to the reception of celestial and spiritual as well as natural good and truth.

The vision by which these things were made known, John saw, *before* he beheld the establishment of the New Jerusalem, to signify that the Word was to be interiorly revealed before the (former) church was altogether devastated, because the Word

in the letter was still with that church, and because, when the New Church was about to be established, "they who were of the former church were to be invited into the New Church," so that they might become recipients of interior divine truths from the Word. "The case herein," we are informed, "is similar to what took place at the end of the Jewish church; for at the end of that church, which was when the Lord came into the world, the interior Word was opened: for the Lord, when he was in the world, revealed interior divine truths, which were to serve for the use of the church then to be established by him, and also did serve. At this day also, for a like reason, the interior Word is opened, and divine truths still more interior ('the temple of the tabernacle of the testimony in heaven') are thence revealed for the use of the New Church, which will be called the New Jerusalem" (A.E. 948). From these things we may see plainly wherein consists the *newness* of the New Church; that it is in the nature and quality of divine truth, and of doctrine with it, even as was the case in the former or first Christian church respectively to the Jewish church. And this will be still more fully confirmed to us by a reference to all antecedent churches. To the first or Most Ancient church, which was of a celestial character, inmost divine truths were revealed by direct communication from the Lord, through heaven; to the succeeding Ancient church, which was of a spiritual character, exterior divine truths were revealed by means of the doctrine framed from those things which had been learnt and received from the posterity of the Most Ancient church; and outermost or ultimate divine truths were revealed to the Hebrew, and lastly to the Israelitish churches, which were of an external and sensual character, and with which, at length, all divine truth perished, because there was finally nothing in the Word which was not adulterated.

We thus perceive that there was a *downward* progress in the revelation of truth, or a progression from things inmost to things outermost, that is, from wisdom to mere ignorance, corresponding to the progression from celestial to spiritual, and from spiritual to natural; which is a progression by *discrete degrees*. For this reason must the truths and the doctrines of

these successive churches be regarded as separated, and as to be discriminated by *discrete* degrees; and therefore, too, must the nature and quality of the churches themselves, as formed by truths and by doctrine, be regarded as subject to the same separation and discrimination. The *newness* of each successive church did not consist in the Word of divine truth itself, as it was in that church, but in its *doctrine from the Word*, or in man's reception and understanding of the Word, and in his acknowledgment and worship of the Lord from and according to that doctrine. Between the quality of the one and the quality of the other, there was, therefore, the difference of a *discrete degree*. When, however, the Jewish church came to its end, and mankind was about to perish, not because there was no Word, but because all divine truth from the Word was adulterated and all doctrine falsified, then did the Lord from himself, as "*the Word made flesh*," that is, in the Humanity which he assumed, as Divine Truth from Divine Good, and "in which dwelt all the fulness of the Godhead bodily," by the natural and external word of his own mouth, and by the natural and external actions of his own life in the world, reveal divine truths, interior to those which had been given to the Jewish church, for the establishment of the Christian church: in other words, he gave to this latter church an interior natural understanding of the ultimate truths contained in the letter of the Word. And now, when these truths also have been adulterated and falsified, he reveals truths interior to them, which are contained in the spiritual or internal sense of the literal or natural *sense* of the Word, and which are to be truths, and the doctrine for the church that he is about establishing. Thus does he divinely effect again an *upward* progression of divine truth, or of the revelation of divine truth, from ultimates to interiors, to be received by man for the formation and development of successively advancing states of the church, so that the way to the inmost of the life of heaven, which had been closed up by previous states of adulteration and falsification, may again be opened, and man may again advance, or be elevated from natural to spiritual, and from spiritual to celestial, conditions of life.

To the Jewish church the Lord revealed his Divinity as Jehovah, the "*I am that I am;*" to the first Christian church he revealed the Humanity of his Divinity as Jesus Christ, "*the Word made flesh;*" to the new Christian church, which is the New Jerusalem, he reveals the Divinity of his Humanity, as the Lord Jesus Christ, Jehovah God, the only God of heaven and earth, — the Alpha and Omega, the beginning and the ending. And because the difference in the quality of these revelations, and of the doctrine from the Word, by which they are made, is the difference which exists between natural and spiritual and between spiritual and celestial, or because it is a discrete difference, therefore are these churches, also, separated from each other by discrete degrees. This is their relative position to each other, and the absolute position in which they stand, — that position in which and from which alone they can be rightly understood, truly known, and justly appreciated.

The revealed Word of Divine Truth is not made *new* in the establishment of the New Church *because* it is the Divine Truth, which is ever and unchangeably the same, whose very letter is eternal in the heavens; but the revelation of the sense contained within the letter of the revealed Word of Divine Truth *is* made new; and the reception of this relation, and of the doctrine which affects it, constitutes the essential difference existing between the quality of the new and old Christian churches.

For the establishment of the first Christian church, Jehovah came in the letter of his Word, which he fulfilled in the Humanity, which was the Word, when he glorified or made it divine, in order that there might be among men an acknowledgment of divine truth natural. For the establishment of the new Christian church, the *Lord* comes in the spirit of the letter of his Word, even in "*the temple of the tabernacle of the testimony in heaven,*" that is, in the Divinity of his Humanity, in order that there may be among men an acknowledgment of divine truth spiritual and celestial, and a corresponding life from and worship of him.

Thus, then, we see that the quality of divine truth, and of

doctrine from the Word, as they are with these two churches, is to be distinguished by discrete degrees: and since there is no *continuity* between what is natural and spiritual, but a discretely distinct succession by correspondence, the one with the other, as between heaven and earth, or between the soul and the body, therefore we conclude, that the old or former Christian church can never become the new Christian church by any process of continuity; but that entrance from the former into the latter can only be effected by "*following the Lord*," who, after the last judgment, "*left* that church, and came to the New Church," to which he gives the glory of his perpetual presence, because of its holiness through conjunction with him, effected by an interior and inmost acknowledgment of him, in the supreme love offered to her husband by "*the bride, the Lamb's wife.*"

If any one would be admitted into the New Church, he must enter in through the *doctrine* which teaches the faith of the new heavens; or he must come into the internal spiritual acknowledgment and life of those divine truths which are the faith of the new heavens and New Church, and to which the ultimate or literal natural truths of the Word, received in the former church, *correspond*. He must come into it by an elevation out of a natural into a spiritual state of mind; out of a natural into a spiritual quality of life; out of that which is dead into that which is living; out of "*the letter which killeth*" into "*the spirit, which maketh alive.*"

In regard, then, to the position of the New Church, we perceive, from these teachings of the Word and of doctrine, that it is *not* based upon a newness of the Word with it; that the God of its worship is the Jehovah of the Most Ancient, of the Ancient, of the Hebrew, and of the Israelitish churches, and the Jesus Christ of the first Christian church; and that there is nothing necessarily new in the mere externals of its form and worship, so far as they rest upon and in the letter of the Word, since the letter is the indestructible and unchangeable ultimate body or form of the spirit, even as the outward earth remains the same everlasting foundation of the heavens, though "*the former heavens are passed away;*" but that its newness lies in

the nature and quality of its acknowledgment of the Lord, of divine truths from the Word from him, and of doctrine from the Word. These constitute the Holy City, New Jerusalem, now descending out of heaven from God as the bride, to become, when established, the Lamb's wife, or to be eternally conjoined with him through the Word, and in the nature and quality of the church's life according to doctrine. In the spiritual and celestial principles of these, there is given a possibility of the full descent and inflowing of the new heavens, and thence, also, of the conjunction of man with the Lord in *all* the degrees of his life, in the celestial, spiritual, and natural, to the establishment of the last and crowning church, by means of which the Lord may be perpetually present for the performance of his divine work of redemption and salvation.

Thus, then, we conclude, if, in order to the establishment of the New Church on earth, new heavens had first to be formed, with which "it could act as one, and be associated," so that there might be influx of life and light from the Lord; and if, before these new heavens could be formed, the old or former heavens *had to pass away*, — then it is perfectly clear, that the church which was formerly associated with these heavens, and received its influx of life and light through them, had also, and at the same time, *to pass away*, and *does not now exist*, except in mere outward form and name, as a hollow semblance of that which once was, as a shell robbed of its kernel, as a body without a soul, utterly incapable of affording — what it does not possess — support or sustenance of life, either spiritual or natural. When the Lord left that church, its existence, as such, ceased for ever: for the church is the visible body of the Lord's Divine Humanity in the world; and, when he no longer dwells in it, then is that body soulless and dead, and must necessarily sink into decay and corruption. When he came to the New Church, he gave to it the light and the life of his Divine Humanity, and made it the new visible body of his presence with man; and thereby, also, he made it *his* church, — the only existing church; that which shall exist *for ever*, because to it he has committed the inmost, and therefore the last, revelation of his divine truth, or the fullest manifestation of his

divine being and life which can possibly be given to man on earth.

And these things ought to be believed, because the Lord himself has testified and declared them: for "*He said unto me, Write; for these words are true and faithful. And he said unto me,* IT IS DONE. *I am Alpha and Omega, the beginning and the end.*"

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## THE NAME "ADAM."

IT is probably known to all who are tolerably well acquainted with Swedenborg's writings, that he constantly teaches that the Mosaic history of the creation relates, not to the creation of the material universe, but to the formation of the new or regenerate man; and that, where it is treated of the first man, he translates it, not Adam as an individual name, but *man.* It may also be known, that the word which our translators render *Adam* is the usual Hebrew word for "man" in general, and so used throughout the Word. But there is one other thing in relation to the use of this word, which I have never seen alluded to, which seems a still stronger confirmation that it was not intended to be understood here as a proper name. The word *Adam,* or "man," in several instances where it occurs in this connection, is used, in the original Hebrew, with the *definite article,* which in that language, as in English, is not used before proper names of persons.

In the English of the common translation, Adam is first used as a proper name in the nineteenth verse of the second chapter of Genesis; the same word having been eight times previously translated *man,* sometimes with and sometimes without the article *the.* Why it begins to be a proper name at precisely the ninth time of using, I think no commentator would be able clearly to show. It does not continue, however, to be so afterwards, throughout the same chapter, as it would appear on

examination. I will now quote a few verses of the second chapter, in a literal translation from the Hebrew, side by side with the same in the English version, where it will be seen that *Adam*, or *man*, is used in Hebrew with the definite article (*the man*), in some of the very texts where the translators have made a proper name of it: —

| *Literal Translation.* | *Common Version.* |
|---|---|
| Chap. ii. ver. 18. And Jehovah God said, It is not good that *the man* should be alone: I will make him a help as with him. | 18. And the Lord God said, It is not good that *the man* should be alone: I will make him an help meet for him. |
| 19. And out of the ground Jehovah God formed every beast of the field, and every fowl of the heavens, and brought to *the man* to see what he would call them; and whatsoever *the man* called every living soul, that was its name. | 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto *Adam* to see what he would call them; and whatsoever *Adam* called every living creature, that was the name thereof. |
| 20. And *the man* called names for all the cattle, and fowl of the heavens, and for every beast of the field; but for *man* he found not a help as with him. | 20. And *Adam* gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for *Adam* there was not found an help meet for him. |
| 21. And Jehovah God caused a deep sleep to fall upon *the man*, and he slept; and he took one of his ribs, and closed up the flesh in the place thereof. | 21. And the Lord God caused a deep sleep to fall upon *Adam*, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. |
| 22. And Jehovah God built the rib which he took from *the man* into a woman, and brought her to the man. | 22. And the rib which the Lord God had taken from *man* made he a woman, and brought her unto the man. |
| 23. And *the man* said, This now is bone of my bone, and flesh of my flesh. | 23. And *Adam* said, This is now bone of my bones, and flesh of my flesh. |

Further, if *adam* (or man) were anywhere to be understood as a proper name, it would seem that it must be so at the beginning of chapter four, where it treats of his begetting sons; and yet here, in the Hebrew, we read, "And *the man* knew Eve, his wife;" still with the article as a common noun.

This peculiarity could not be made to appear in Swedenborg's translation in the "Arcana," because he wrote in Latin, in which language there is no word corresponding with the article *the*.

In conclusion, it may be asked, If the Hebrew *ha-adam* means *the man* in verses eight and fifteen of the second chapter of Genesis, as our translators have there actually rendered it, why does it not mean just the same in verses nineteen, twenty, twenty-one, &c., of the same chapter, and also in other places?

D. H. H.

## OVER THE WATER.

Over the water a city I know,
Where sunrise and sunset never show
Their beautiful change; where they know no night;
Where the Lord of the place is their glorious light.
Living in bliss, though we call them dead,
Many the street of that city tread,
Over the water.

I had a father: glad was I
When the gleam exultant lit his eye,
As he saw the proof that his eldest-born
A victor's wreath on his brow had worn
In the schoolboys' Olympic; when he would rehearse
My young achievements in prose and verse;
Filling my heart with untold delight;
Whispering to mother, "The boy can write:"
Gladder yet in the rarer hour
When I felt of his kindness the gentler power;
When the softened tone and the hand's dear clasp
Melted my heart. Far above my grasp
Are the prizes I've reached for; I've won no fame;
The world knows nought of my humble name:
But I hope with father's to find it writ
On the roll of those who enthroned will sit,
Over the water.

He had a sister: kind to me,
Kind as a mother, for years was she.
Knowledge she made to my young eyes clear;
To the voices of poets she waked my ear;
Taught me things that a boy must know,
That he to a Christian man may grow;
Watched my youth; was my constant friend
From my manhood's dawn to her own life's end.
She has long been living from this world free:
Her face I hope in that city to see,
Over the water.

I had a friend: in our sunniest days
We met at the parting of the ways,
Where many take, with dazzled eyes,
The way that is not the way of the wise.
I went with him; and, when I would stray
Through the broken hedge that skirted the way,
His eye, that always lovingly burned,
Invited me back; and back I turned.
One night I missed him. I look for him
Where the eyes of the blessed are never dim
With the blur of tears; where they tireless move
In the strength of health, and always prove
The joy of freedom in doing His will
Who inspires their purpose and power and skill;
Where, seeing always their Father's face,
In each other's foreheads his name they trace.
City of God, where I look for my friend,
Onward to thee my way I wend:
The way of humble, dutiful deeds
Trustful I keep; for I know it leads
Over the water.

We had a boy once, youngest of four:
His home is beyond the opposite shore,
Where the joy he had in storing his mind
Is greater than here; for the angels kind
Tell him of all things fair that he sees,—
Of the constant river, the living trees,
And of all the beauty and glory of heaven.
By and by, we and all our "seven"
Will walk together the golden street
Of the city we wait for in hope so sweet,
Over the water.

We — my brothers and sisters and I —
Are learning how a believer can die;
For our mother dear is nearing the brink
Of the water deep; but she does not shrink.
She knows the promises ever sure;
She trusts the Refiner who makes us pure.
She will soon pass over; and one more tie
Will bind our hearts to the home on high,
Over the water.

P.

ANNUAL ADDRESS DELIVERED BEFORE THE ASSOCIATION OF THE NEW CHURCH IN MAINE, AT ITS SESSION IN BANGOR, AUGUST, 1858, by Rev. Wm. B. Hayden, President of the Association.

The Lord came into the world to unite divine good and divine truth in himself. He came to conjoin love with wisdom in word and deed. All his works tend to union. Their effect is to unite whatever is good and true, and combine them into orderly forms or organs of use. When he glorified his Humanity, he united it to his Divinity; thus rendering it a form of use. For, when thus united, the Humanity became the permanent habitation of the Divine, and the medium of making it known and conveying its influences to men. It became the organ of redemption to the human race, and of salvation to all who are willing to be saved. The operation of his Spirit is to draw men to him, and conjoin them to himself; and, in uniting them to himself, he draws them together, and unites them with one another.

His teachings all have this tendency; but, in several of the chapters of John, his words on this subject are remarkably explicit and clear. The duty of mutual love is there inculcated with great simplicity and force. The disciples are told to love one another, which is enforced as a new commandment, — to love one another even as he has loved them. The practice of this precept is the measure of our conjunction with the Lord. "By this shall all men know that ye are my disciples, if ye have love one to another."

The operation of this principle will draw disciples and followers of the Lord together, and unite and combine them in association. The nearer they are to the Lord, the more nearly will they be drawn together. The more evil and falsity are absent, and good and truth are present in them, the more firmly will they be united, and the more easily can they act harmoniously as one.

The uses of coming together and acting in concert are innumerable, — as many and as various as the faculties man

has to develop, or the right thoughts and good affections he is to acquire and bring into exercise. Man is created a social being, with a mind that is awakened and educated and fed only by associating and living and acting in conjunction with others. The human race is preserved and continued, and makes its progress, only through this means.

By comparing spiritual things with natural things, and looking a little while upon the latter, we shall see their correspondence, and derive some important lessons in regard to the former. In the degree that a man is separated from human society is his life limited and weakened. One faculty after another fails of being brought into activity, and he falls so far short of a full or proper development. Especially do the *higher* powers of the mind suffer from isolation. The nobler faculties then remain at rest; the truly human qualities, having nothing to stimulate them, being least likely to make their appearance. The tendency then is to barbarism; while the condition of one, or even of several, shut out entirely from communication with human-kind, and left to the instincts of the animal nature, would be a picture neither pleasing to draw nor to contemplate.

But, as soon as man is turned to his fellow, the whole scene is changed. Bring him into communication with human society, and you open the fountains of life in him. His slumbering faculties are aroused; new thoughts are received, new affections are stirred; and powers are brought forth, and displayed in action, not before discovered as existing. The more you can bring him into true relations of this kind, multiplying the points of contact between him and his fellows, increasing and bringing into useful order their reciprocal action, the more is the sum of his life developed and his happiness advanced. There is a deeply rooted feeling in the human breast, that the more society can be knit together by ligatures of intelligence, and in bonds of mutual sympathy and use, the better will it be for all. The contemplation of it gives satisfaction; while its realization communicates a sense of increase and building-up, and thus of added good. From this source arises the profound interest manifested in a recent achievement, by which the

shores of two distant continents are brought together, and united in an embrace so subtile and life-like as to be all the more indicative that it will be important and enduring.

Take a man, and do for him all that civilization can do; put him under its best influence from the earliest period of life; let his social nature be developed in the most genial relations; let his mind be expanded by the largest and richest culture, his powers brought into the fullest exercise by the active pursuit of important uses or enterprises; and then contrast him, in development of character, with a son of nature, reared in separation from his kind, and you will have an illustration of the difference between isolation and society, and the transcendent advantages of the latter over the former.

Thus far, the development of the *natural* mind; but a similar law holds in regard to the *spiritual* life. That cannot be developed except in association. One-half our whole duty lies towards the neighbor: the second great commandment says that we are to love him equally as ourselves. And, while we remain in a state of isolation from religious communion, we cannot thus exercise that mutual love towards brethren which is the ultimate fulfilling of this law. Mutual love involves the necessity of coming together, and thinking together, and acting together. Opportunity is thus afforded for the exercise of every good affection it is possible for us to feel, and of every right thought it is possible for us to think. The Lord has provided that the greater part of the good and of the truth which we receive from him we shall receive through the medium of others; and hence it is, that, by associating with those who are willing recipients of his goodness and truth, the uses of their mediumship are brought into exercise, and we receive our portion.

The external uses that may be undertaken and performed by a State association — the dissemination of the doctrines of the church, by the sending-out of missionaries, the maintenance of colporters, the putting the writings into public libraries, the circulation of tracts, and other similar things — are sufficiently obvious, and have been brought, on other occasions, distinctly into view. But some of the principal uses of such an associa-

tion are those which are internal, — those which are performed in the minds of the members themselves. The whole of our regeneration is a continual putting-off and a putting-on, — a putting-off of selfish desires and feelings, and a reception and putting-on of mutual love in their place. It is a subduing of the natural principle, and a subordination of it to the spiritual. In such an association we are greatly aided in our efforts to do these things. In coming together thus, and trying to think in harmony and to act in harmony, our selfish desires frequently receive a check; things which our natural feelings cherished are not always approved; our individual wills are not taken as the guide of the body; and we are brought into a position in which we are led to submit our own preferences and our own wills to the common consent of the whole. The greater the willingness with which we can compel ourselves to submit on such occasions, the better will it be for us, and the greater will be the usefulness of associating together. Where there is a desire to do good, and a willingness to be guided by the truth, it will be only things that need to be put off and put away which will be thus checked, and brought under. Nothing good in us will suffer: every heavenly and every spiritual affection will only be left so much the more *free* to rise up and perform its duties, and enter into its delights.

Heaven consists of innumerable societies, in which all the members live and act in unison, from being in states of similar affection and similar thought; and spirits recently from the world are, in the world of spirits, inaugurated into choirs, in order that they may be introduced into consociations with others, and be taught to think and speak and act in concert. "All the good in the other life are brought into such harmonious agreements" (A.C. 3350). By those exercises they are brought into preparation for heaven. "The first introduction into choirs is, that they may be *accommodated* together (as to externals); the second is, that the *thought* and the *speech* may be in concord; the third is, that they may mutually agree among themselves as to their thoughts and as to their affections; the fourth is, that they may agree together in truths and goods" (A.C. 5182). Thus they approach to unanimity gradually,

being introduced to it by successive degrees, until at length a whole society is brought to think and feel, and to speak and act together, as one man. So great is the concord and harmony reigning in heaven. When these exercises of preparation are going on among spirits, if any thing strikes their minds as discordant, and tending to disunite, it is a sign of something disorderly and impure, — something that is to be rejected and put away. Thus inauguration into those choirs, or consociating bodies, is a continual practice and help in departure from evil, and the reception of good.

The central principle of successful consociation in those choirs is, that none is desirous to make himself the centre, or to act at all from himself, still less to preside over the rest and lead the choir, or consociating body; for whoever does this is there, of himself, instantly dissociated from his brethren: but they suffer themselves to be led mutually by each other, each and all at the same time looking to the Lord, and seeking and suffering themselves to be led by him. The more the natural will has been subdued, and the more yielding one has become, while in the world, the more easy is it for him to consociate there, and come into concord and harmony, with others. And it is a matter for instruction which is stated in the writings, that the simple-good, and modest Gentile spirits, are easily initiated by those choirs into agreement and unanimity together; while many born and educated in Christian lands, where greater freedom is enjoyed, where the light of knowledge is more diffused, and where the conceit of one's own intelligence is more easily confirmed, find such unanimous consent and harmonious agreement very difficult of attainment.

Now, the laws of mind are the same in the natural world that they are in the spiritual world; and there can be no doubt that principles are involved in these consociations in the spiritual world, which may be successfully and usefully reduced to practice in the church on earth. Our whole life here is, when rightly employed, a process of training and preparation for heaven; and the truths concerning the spiritual world are at this day revealed to us, that we may make use of them in our endeavors after eternal life. Consociations in the church

may be made to serve to prepare us for heaven, as well as in the world of spirits. It is a process which must needs be passed through; and the disturbances incident to the conflict of subduing our wills, and laying aside discordant elements, are much more safely encountered in this world than in the other.

There is a manifest use, therefore, in brethren coming together from the different parts of a district of country, and associating on the plane of the church. It is good for them to meet, and exchange friendly greetings, and inquire after each other's welfare. It is good to worship the Lord together, and unite in acknowledging his goodness and mercy to them and to all men; to read and hear his Word together; to unite in prayer to him; to renew their covenant with him by hearing and responding to his commandments; and to sing in concert Psalms and selections from the Holy Scripture. All these exercises excite pleasant sensations in the spiritual part of our minds, and quicken in us the affections of mutual sympathy and love. Their effect is to bring us nearer to the Lord, and nearer to each other; drawing our minds into greater agreement and harmony, and thus preparing them for the concord and unanimity of heaven.

It is good also for them to endeavor to do the general and more extended uses of the church together, that they may learn to co-operate, may learn to bring down the principles of the church into practice in a common manner, and so learn to feel and think and speak and act together on the ultimate plane. The more they can school themselves to do this in genuine truth and righteousness, the more fully can they realize the principles, the life, and blessings, of heaven upon earth.

Associations of the church, therefore, are not to be avoided: they are to be sought by brethren as good. They are to be sought and used as means of spiritual growth, by which we may be aided in uniting *love* with *wisdom* in ourselves, and in bringing forth the good feelings we cherish in our bosoms into manifestation, and act according to the precepts of real truth.

A man can no more develop the graces of his spiritual life in isolation from his brethren, than he can acquire the accomplishments of cultivated life in isolation from society.

The principles which should govern us in the formation of such associations may also be derived with safety from the spiritual world. We are told, that, when viewed according to a spiritual idea, every heavenly society is an organization of affections, — "a series of affections in perfect order." * Those affections all are affections of the love of use; and their arrangement and organization into a form results from the combination of the manifold uses which are required to perfect the life of one society. Each angel is the embodiment of a specific ruling affection; and that affection is the desire and delight of performing some distinct use for the profit and pleasure of the whole.

In our present organizations, we cannot imitate altogether the order of a heavenly society; for we come together only for the performance of ecclesiastical or church uses, and not also for those of a civil, industrial, and domestic nature. But, in coming together thus as we do for the performance of a single class of uses, we can apply the same principles to the performance of that class that are applied in the heavenly societies to the whole: thus we may endeavor to bring ecclesiastical uses among us into heavenly order, and so hasten the time when all the uses of the world will be done on heavenly principles.

We may each cultivate a willingness to perform our part in the fear of the Lord; renouncing, as far as we can, the influence of evil motives. Each may be willing to occupy that place and perform that duty for which he is best fitted, and where his work will be of the most service to the whole. And all should co-operate towards that end, — to bring each member into his post of greatest usefulness, and then give him their encouragement and support. Like a heavenly society, an association of the church should be an organization of uses; and as many uses as can be taken up and performed in an orderly manner ought to be organized into the common form, that every variety of useful affections may be brought into exercise, and every member, if possible, be installed in some function, — some sphere of activity in the general body, where he can be

* "Doctrine of Charity," No. 71.

doing a good in the cause of the church, and at the same time finding a delightful employment for himself. There will be found a manifest advantage also in so framing our organization as to include and incorporate all the well-disposed who are willing to unite, and who are ready to co-operate in any portion of the uses, even those which are indirect and subordinate.

In an association organized on these principles, there will be an influx from above, under the Divine Providence, which will aid the efforts of the members to come into order, and which will all the time be leading them more and more into their right places; and which also, flowing into their minds, will cause them to feel continually greater pleasure and delight in the right performance of the duties of their several offices.

Another heavenly principle that will have sway in a properly organized society of the church is that of freedom. Those who take up their abode in a heavenly society enter it because they are attracted to it; and, when they have entered, they are allowed to seek such employment as they love, and the good of the society requires; and they remain because they choose to remain, being delighted to abide there. Spirits who do not belong in it are allowed to enter, and survey the homes and employments of those who live there, and then depart to a more congenial sphere, if the state and offices do not suit them, or they are unable to perform them. No one entering there, however, is allowed to transgress the order of the society, or break up the harmony which reigns there. Whoever attempts this is instantly dissociated, and finds himself removed from the society. Thus, while there is perfect freedom throughout the spiritual world, it consists in freedom to seek and find one's own proper associations, but not to annoy the states or disturb the associations of others.

And so men enter into associations or societies of the church by the laws of affinity or attraction. They enter them because they desire to enter them; and they desire to enter them that they may avail themselves of the advantages which they afford. They enter them that they may learn the better how to obey and practise the Lord's precept to love one another, and thus develop and mature their spiritual growth. They

enter them because they love to perform the duties which the various relations of such associations impose, and take delight in the uses to which they minister.

Such associations are formed, not for the purpose of enabling a few men to rule over the whole body, nor the body over a few; not to enable the members to rule over each other, but to help each member to rule over himself, — help him to give to his spiritual mind the rule over his natural mind, and to bring it into subjection. No rules will be needed, therefore, except such as are necessary to preserve order, and enable the society to perform its functions; and no wise person, or one who is a proper member of such a body, will refuse conformity to such regulations.

It is expected, that, at the opening of our annual meeting, subjects requiring consideration will be suggested, or measures important to be adopted will be referred to and described.

At the meeting of the General Convention in June last, the subject of educating young men for the ministry was referred to the several State Associations and General Societies of the church. The resolutions relating to this subject which were adopted are as follows: —

"1. That the subject of ministerial education be referred to the ministers of the several Associations and General Societies of the church, and that they be requested to report annually their transactions on the subject to the Committee of Ministers of the General Convention.

"2. That the Committee of Ministers be directed to report annually to this Convention the state and condition of ministerial education in the several bodies represented in the Convention, stating the number of students for the ministry, the plan of their studies, the provision made for their instruction, and whatever they may deem proper to lay before the Convention on the subject."

The matter is, indeed, referred to the *ministers* of the associations; but it suggests the whole subject for consideration, and presents a favorable opportunity for the association to take it into mind, and see what, if any, action of theirs can facilitate so important a service. Counsel, advice, and encouragement,

by an association of the church, may not unfrequently afford very great help to young men engaged in such studies, or who entertain thoughts of engaging in them, when pecuniary assistance could not be given, or might not be required.

It is also a matter which may be worthy of our attention, to see whether, as a larger body, we can do any thing usefully towards supplying the ministerial deficiency in our own State. We have two societies that are without pastors and without regular preaching; while there are a number of other places in the State in which there are receivers of the doctrines, and where a certain amount of New-Church preaching would be acceptable. There is reason to suppose that abundant ability and willingness exists in these several localities to support at least one minister, if one can be obtained; and perhaps more than one, if the means in all the places could be combined in a common purpose. And it would seem to be not an inappropriate step for this Association to take, to confer as brethren on this subject while we are together, and learn whether there is any thing we can do, or any aid we can give, in supplying this deficiency and meeting these wants.

## HOW PLANTS GROW.*

These words form the title of an excellent little book. It is modestly called a "Botany for Young People;" but, like all good books for children, it is quite as good for older people. It is, in truth, a botany for all who have not made plants a special object of scientific study, and also for all who have; for previous study only makes its simplicity the more attractive. So excellent, indeed, is its adaptation to its professed purpose,

* How Plants grow. — A Simple Introduction to Structural Botany. With a Popular Flora; or an Arrangement and Description of Common Plants, both wild and cultivated. Illustrated by five hundred Wood Engravings. By Asa Gray, Fisher Professor of Natural History in Harvard University. New York: Ivison and Phinney, 321, Broadway. Chicago: S. C. Griggs and Co. 1858.

that, for this cause alone, it might well be commended here to those who have been taught how full of heavenly meaning is even the grass of the field. Plants offer to all a study, so harmless that it discloses nothing from which the most tender-hearted girl will shrink, yet so deep that one almost feels that soft breath, which, for ever ascending from the bosom of Earth, feeds life in the breasts of all her children. The child can learn no prettier lesson than that which the wayside teaches; and this little book gives just the needful aid.

The dryness of scientific details has, in time past, been brought to all the fulness of aridity in botanical books; and it seems to have been forgotten, that affection as well as thought was to be satisfied. "In books, science is presented to the eye of the pupil, as it were, in a dried and preserved state. The time may come when the instructor will take him by the hand, and lead him by the running streams, and teach him all the principles of Science, as she comes from her Maker; as he would smell the fragrance of the rose, without gathering it. This love of nature, this adaptation of man to the place assigned him by his heavenly Father, this fulness of the mind as it descends into the works of God, is something which has been felt by every one, though to an imperfect degree, and therefore needs no explanation. It is the part of science, that this be no longer a blind affection, but that the mind be opened to a just perception of what it is which it loves. The affection which the lover first feels for his future wife may be attended only by a general sense of her external beauty; but the mind gradually opens to a perception of the peculiar features of the soul, of which the external appearance is only an image. So it is with nature. Do we love to gaze on the sun, the moon, the stars, and the planets? This affection contains in its bosom the whole science of astronomy, as the seed contains the future tree. It is the office of the instructor to give it an existence and a name, by making known the laws which govern the motions of the heavenly bodies, the relation of these bodies to each other, and their uses. Have we felt delight in beholding the animal creation, in watching their pastimes and their labors? It is the office of the instructor to

give birth to this affection, by teaching the different classes of animals, with their peculiar characteristics, which inhabit the earth, the air, and the sea. Have we known the inexpressible pleasure of beholding the beauties of the vegetable world? This affection can only expand in the science of botany. Thus it is that the love of nature in the mass may become the love of all the sciences; and the mind will grow, and bear fruit, from its own inherent power of development."

In all text-books, for children especially, food for this affection should be supplied. How pleasantly this little work cherishes this affection, will be seen in the following extracts. Certainly the love which would lead the child through the field and by the stream, "and teach him all the principles of Science, as she comes from her Maker," shows itself through the whole book; and a child could hardly use it without wishing for this kind teacher so to take him by the hand.

It is not our purpose, however, to make a scientific criticism, nor to set forth the fitness of this book to teach how plants grow. That which especially gives it right to notice here is the relation which it bears to the Word. The day has been long since passed, when it was the custom to begin works on natural science by an extract from the Bible. During the last half-century, whenever modern science has spoken of the Word with respect, the utterance has far too often been, either an apology for apparent error, or a severance of its connection with nature; either an excuse for its assumed defects, or a practical declaration that the Word of God could not help man to understand the world which He had made. The Lord of all wisdom stood in the midst of his disciples, and was not known of them. The fruit of the tree of the knowledge of good and evil had produced the inevitable result, and the servants no longer recognized their Master. Forgetting their own functions, they undertook to protect, where they should have served; and sometimes even to assault, where they should have bowed in humility before that which is surrounded by heavenly hosts, and guarded by horses and chariots of fire. The prediction in the Word has been fulfilled. Peter has, indeed, been girded by another, and carried whither

he would not; while many of those with whom John seemed still to tarry have thought that reverence for the Scriptures, "the last fading glory of the first Christian church, which still lingers around the head of the beloved disciple," could only be saved by confessing the ignorance of the inspired writers; by saying, in short, that bread from heaven could nourish the affections alone, but could give the understanding no food. It is a tradition of the early Christian church, that Peter was crucified, like his Master; but, unlike him, was crucified with the head downward. Certainly the fulfilment of this inversion and completed torment seems to be found, when it is proposed, scientifically, to consider all life as a result of chemical union, and, theologically, to view sinful thought as an offspring, simply, of a disordered stomach.

Such insanity has had, and still has, no small influence. The very science of plants has been distorted to its aid. Without venturing to assert that Schleiden has carried his theories to their full development, it is safe to say that their logical consequence would not differ much from such a philosophy; and those who have watched the course of the New Church in Germany will remember how unacceptable he found the spiritual views which Swedenborg teaches.

Very different is the spirit which fills Dr. Gray's little book. If it is unusual now for scientific treatises to begin with a text from the Word of God, still less often is it their avowed object to illustrate by the works of His hand the words of His mouth. This avowal, however, is made in this children's botany; and it is this spirit which so excellently adapts this book to its use. The very title is borrowed from the verse which begins the volume; and the part which is devoted to explaining the structure and uses of plants ends by asking if the truths which now have been explained do not enable us better to understand "more of the lesson of the text placed at the beginning of this book, and of the verses that follow."

The opening and closing passages, which have been referred to, and which are now quoted, give a fair example of the general tone of the book; although, of course, in the greater part of it, such ideas are, of necessity, not introduced directly.

"Consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. vi. 28, 29).

"Our Lord's direct object in this lesson of the lilies was to convince the people of God's care for them. Now, this clothing of the earth with plants and flowers — at once so beautiful and so useful, so essential to all animal life — is one of the very ways in which HE takes care of his creatures. And when Christ himself directs us to consider with attention the plants around us, — to notice how they grow, how varied, how numerous, and how elegant they are, and with what exquisite skill they are fashioned and adorned, — we shall surely find it profitable and pleasant to learn the lessons which they teach.

"Now, this considering of plants inquiringly and intelligently is the study of BOTANY. It is an easy study, when pursued in the right way and with diligent attention. There is no difficulty in understanding how plants grow, and are nourished by the ground, the rain, and the air; nor in learning what their parts are, and how they are adapted to each other, and to the way the plant lives. And any young person, who will take some pains about it, may learn to distinguish all our common plants into their kinds, and find out their names.

"Interesting as this study is to all, it must be particularly so to young people. It appeals to their natural curiosity, to their lively desire of knowing about things; it calls out and directs (i.e., educates) their powers of observation; and is adapted to sharpen and exercise, in a very pleasant way, the faculty of discrimination. To learn *how to observe* and *how to distinguish things* correctly is the greater part of education, and is that in which people otherwise well educated are apt to be surprisingly deficient. Natural objects, everywhere present, and endless in variety, afford the best field for practice; and the study, when young, first of botany, and afterwards of the other NATURAL SCIENCES, as they are called, is the best training that can be in these respects. This study ought to begin even before the study of language: for to distinguish *things* scientifically (that is, carefully and accurately) is simpler than to distinguish *ideas;* and, in NATURAL HISTORY, the learner is gradually led from the observation of things up to the study of ideas or the relations of things.

"This book is intended to teach young people how to begin to read, with pleasure and advantage, one large and easy chapter in the open book of Nature; namely, that in which the wisdom and goodness of the Creator are plainly written in the VEGETABLE KINGDOM." — Pp. 1, 2.

"WHAT PLANTS DO. — *Vegetation* consists essentially of two things; namely, *assimilation* and *growth*. In assimilation, plants are

changing mineral matter — air, water, and a little earth — into vegetable matter; and, in growth, this vegetable matter is wrought into all manner of beautiful and useful forms. This is the work which the vast variety and infinite number of plants all over the earth are busily engaged in. It is *their peculiar work;* for only plants can live upon (or assimilate) mineral matter: they only have the power of changing air, water, and earth into organic matter.

"278. What is the effect of this action of plants, especially upon the air we breathe? And what becomes of all the vast amount of vegetable matter which plants have been making, day by day, since God said, '*Let the earth bring forth grass, and the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so*'? The answer to these questions will show us plainly, —

"279. WHAT PLANTS ARE MADE FOR. — In the first place, in the very act of making vegetable matter, plants fulfil one great purpose of their existence; that is, —

"280. *They purify the air for animals.* That part of the air which renders it fit for breathing is called *oxygen:* this makes up about one-fifth part of the air we breathe. At every breath, animals take in some of this *oxygen*, and change it into *carbonic acid;* that is, they combine the oxygen with carbon from their blood, which makes carbonic acid, and breathe out this carbonic acid into the air, in place of the oxygen they drew in. Now, this carbonic acid is unfit for the breathing of animals; so much so, that, if it were to increase so as to make any considerable part of the atmosphere, man and other animals could not live in it. But plants prevent the carbonic acid from accumulating in the air. While animals need the oxygen of the air, and, in using it, change it into carbonic acid, hurtful to them, plants need the carbon of this carbonic acid: indeed, it makes a very large portion of their food; as we plainly see it must, when we know that about half of every part of a plant is carbon; that is, charcoal. And this carbonic acid is the very part of the air that plants use: they constantly take it from the air, decompose it in their leaves during sunshine, keep the carbon, and give back the oxygen pure, so keeping the air fit for the breathing of animals. The carbon which plants take from the air in this way, along with water, &c., they assimilate; that is, change into vegetable matter: and, in doing this, —

"281. *They make all the food which animals live upon.* Animals cannot live upon air, water, or earth; nor are they able to change these into food which they may live upon. This work is done for them by plants. Vegetable matter in almost every form — especially as herbage, or more concentrated in the accumulations of nourishment which plants store up in roots, in bulbs and tubers, in many stalks, in fruits, and in seeds — is food for animals. '*And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth,*' as well as to men, is given '*every*

*green herb for meat.*' Some animals take it by feeding directly upon vegetables: others, in feeding upon the flesh of herbivorous animals, receive what they have taken from plants. Man and a few other animals take in both ways what plants have prepared for them. But, however received, and however changed in form in the progress from plant to animal, or from one animal to another, all the food and all the substance of all animals were made by plants; and this is what plants are made for.

"282. Notice, also, that plants furnish us not merely useful sustenance, but almost every comfort and convenience. *Medicine* for restoring, as well as food for supporting, health and strength, mainly comes from plants.

"283. *They furnish all the clothing of man.* Not only what is made from the woolly hairs of certain seeds (*cotton*) or from the woody fibres of bark (*linen*), and what is spun from mulberry-leaves by the grubs of certain moths (as *silk*), but also the skin and the fur or wool of animals, owe their origin to plants, just as their flesh does.

"284. *They furnish utensils, tools, and building-materials,* in great variety; and even the materials which the mineral kingdom yields for man's service (such as iron) are unavailable without vegetables to supply fuel for working and shaping them.

"285. *They supply all the fuel in the world;* and this is one special service of that vegetable matter, which, in the solid form of wood, does not naturally serve for food. Burned in our fire-places, one part of a plant may be used to cook the food furnished by another part, or to protect us against cold; or, burned under a steam-boiler, it may grind our corn, or carry us swiftly from place to place. Even the coal dug from the bowels of the earth is vegetable matter, the remains of forests and herbage which flourished for ages before man existed, and long ago laid up for his present use. We may proceed one step farther, and explain where the heat of fuel comes from; for even a child may understand it. Plants make vegetable matter only in the light, mostly in the direct light, of the sun. With every particle of carbonic acid that is decomposed and vegetable matter that is made, a portion of the sun's heat and light is absorbed and laid up in it; and whenever this vegetable matter is decomposed, as in burning it, this heat and light (how much of each, depends upon the mode of burning) are given out.

"286. So all our *lighting* as well as warming, which we do not receive directly from the sun, we receive from plants, in which sunlight has been stored up for our use; and equally so whether we burn olive-oil or pine-oil of the present day, or candles made from old peat or coal-gas or lard, tallow or wax, — the latter a vegetable matter which has been somewhat changed by animals. And, finally, —

"287. *The natural warmth of the bodies of animals comes from*

*the food they eat, and so is supplied by plants.* A healthy animal, no longer growing, receives into his system a daily supply of food, without any corresponding increase in weight, or often without any increase at all. This is because he decomposes as much as he receives. If a vegetable-feeder, far the greater part of his food (all the starch of grain and bread, the sugar, oil, &c.), after being added to the blood, is decomposed, and breathed out from the lungs in the form of carbonic acid and water. That is just what it would become if set on fire and burned, as when we burn oil or tallow in our lamps or candles, or wood in our fire-places; and in the process, in animals no less than in our lamps and fire-places, the heat which was absorbed from the sun, when the vegetable matter was produced from carbonic acid and water, is given out when this matter is decomposed into carbonic acid and water again. And this is what keeps up the natural heat of animals. We are warmed by plants in the food we consume, as well as by the fuel we burn.

"288. In learning, as we have done, how plants grow, and why they grow, have we not learned more of the lesson of the text placed at the beginning of this book, and of the verses that follow? — '*Wherefore, if God so clothe the grass of the field, shall he not much more clothe you? . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things.*" And we now perceive that causing plants to grow is the very way in which he bountifully supplies these needs, and feeds, clothes, warms, and shelters the myriads of beings he has made, and especially *man*, whom he made to have dominion over them all." — Pp. 89–92.

Certainly it is a new and very pleasant thing, at the present time, for a text-book, avowedly scientific, to begin and end in this manner, and to offer, as its concluding and highest tribute to its own science, the declaration, that it sheds some new light upon the truth and beauty of the letter of the Word. This acknowledgment, it is true, is made, not in a treatise for men, but in a book for children. It is a secret of wisdom, revealed, not to the wise and learned, but only unto babes. If, however, such food is now spread before the child, there is promise that its like will at some future day be provided for the man; and, when the prodigal has been fed from the plenty of his father's house, there is surely reason to hope that he will never go back to "the husks which the swine did eat." E. H. A.

JOURNAL OF THE PENNSYLVANIA ASSOCIATION OF THE NEW JERUSALEM. TWENTY-SEVENTH MEETING. HELD AT UPPER DARBY, AUG. 26, 1858.

1. The Association met at half-past ten o'clock, and was called to order by the President.

2. Messrs. Keffer and Scott were appointed a Committee of Credentials, and to report a list of delegates.

3. The following members attended the meeting: —

Rev. Thomas Wilks, Rev. W. H. Benade, Rev. E. A. Beaman; David Snyder, Treasurer; W. Roberts, Secretary.

Messrs. Lewis Watkins, Morris W. Heston, Jesse Hays, Edward Levis, John C. Keffer, — delegates from Delaware-County Society.

Messrs. B. F. Glenn, James W. Scott, Edmund Ferrett, L. C. Jungerich, Dr. D. Cowley, — delegates from Philadelphia Society.

Messrs. C. C. Oram, Thomas Wilson, E. A. Swope, — delegates from Philadelphia Third Society.

Mr. John C. Ager, late of Contoocook, N.H., and Mr. S. S. Rathvon, of Lancaster, Pa., were elected members of the Association.

4. The Journal of last meeting was read and approved.

5. A Business Committee, consisting of Messrs. Keffer, Glenn, and Oram, was appointed.

6. Reports were received and read from the Delaware-County Society, the Philadelphia Society, the Philadelphia Second and Third Societies, and the Missionary Committee, and referred to the Business Committee.

7. A recess was now taken for religious services, when Rev. Mr. Benade preached from Rev. xxi. 13–17.

Rev. Mr. Wilks baptized two children; and, assisted by Rev. Mr. Benade, administered the most holy ordinance of the Lord's Supper to a large number of communicants.

8. The Business Committee reported, and recommended the adoption of the following preamble and resolutions, embodied in the report of the Missionary Committee: —

9. "Whereas it is obviously the duty of the larger bodies of the church to engage in the performance of those general uses which look to the spread of the Lord's kingdom upon the earth; and —

"Whereas this Association is such a larger body, established for the performance of such general uses; and —

"Whereas it appears that the time has fully come in which an effort ought to be made towards a wider extension of the Heavenly Doctrines of the New Jerusalem throughout the State of Pennsylvania; therefore —

"*Resolved*, 1. That the Committee of Ministers be requested to arrange a plan of missionary operations, to embrace all points in the State where there may appear to be an opening for the reception of the Heavenly Doctrines.

"*Resolved*, 2. That the Missionary Committee be instructed to devise ways and means for the raising of the funds necessary for the successful execution of such missionary operations.

"*Resolved*, 3. That, as soon as funds sufficient to defray the necessary expenses of the Association shall have been raised, the missionary be directed to commence the work.

"*Resolved*, 4. That the President of the Association be requested to prepare a Circular, to be addressed and sent to all societies of the church, and to all receivers of the Heavenly Doctrines, in this State, inviting their co-operation in the performance of this and other general uses, either by uniting with the Association, or by giving it such material aid as they may be disposed to devote to these purposes."

10. The said preamble and resolutions having been unanimously adopted, the Committee offered the following: —

"*Resolved*, That, in view of the proposed enlargement of missionary services of the Association, a necessity will arise for the employment by the Missionary Committee of a minister at large, who may be appointed to officiate for other ministers when they are absent on missionary service, and to act in the general use of the ministry. The Association suggests to the Committee the name of the Rev. James Reed, of Boston, as one eminently suited to the service to be performed; and hereby indicates its desire that his services may be secured, if possible."

11. The Association adjourned for dinner one hour.

*Afternoon Session.*

12. Messrs. T. S. Arthur and George Burnham were, on motion, invited to take seats with the delegates, and participate in the deliberations of the Association; and Mr. John Lever, of the Frankford Society, was elected a member.

13. Rev. Mr. Benade spoke at some length on the resolution (10) offered before the adjournment. He advocated, in forcible language, the importance of the work, and the need of efficient means; and spoke in favorable terms of the proposed missionary, as peculiarly fitted for the office, and the duties which would be assigned him.

The discussion was continued by Mr. Lever and others; and the resolution was then unanimously adopted.

14. The Business Committee then reported the following resolutions, which were adopted: —

"*Resolved*, That this Association earnestly desires the co-operation and fellowship of all societies, and circles of receivers, within its bounds; and invites the attention of isolated receivers, soliciting those who cannot attend in person to communicate by letter.

"*Resolved*, That a Committee of three members be appointed to devise means and make arrangements for a series of meetings, monthly or oftener, of the members and friends of the Association, for social uses, lectures, and the practice of sacred music."

15. Messrs. Keffer, Cowley, and Oram were appointed the Committee.

16. "*Resolved*, That a Committee be appointed at this meeting of the Association to make preliminary arrangements for the next meeting of the General Convention."

17. Messrs. Jungerich, Keffer, and Scott were appointed this Committee.

18. "*Resolved*, That a Committee be appointed to prepare a copy of the Constitution, By-Laws, and Standing Rules of the Association, and report the same to its next meeting, preparatory to having them printed."

Messrs. Keffer, Benade, and Roberts were appointed for this purpose.

19. "*Resolved*, That the Association learn with satisfaction the continued existence and growing usefulness of the school connected with the Philadelphia Society. They are fully impressed with the importance of a judicious and correct system of education for the youth in the New Church, and are glad to find an effort to secure this great advantage in Philadelphia so far successful. The Association commends this school to the patronage and sympathy of all receivers of the Heavenly Doctrines."

20. The Business Committee recommended that the meeting of the Association, usually held in August, should hereafter be held in October. Much opposition being manifested to the proposed alteration, Mr. Keffer moved to amend by making Washington's birthday (Feb. 22) the day for the annual meeting; which was adopted.

21. On motion of Dr. Cowley, it was voted, That the next meeting of the Association be held at the place of worship of the Philadelphia Society, Cherry Street, west of Twentieth.

22. Prof. John C. Ager, being called on, made an interesting address.

23. The Treasurer presented his report, as follows: —

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|---|---|
| Balance last report . . . . . | $35.43 |
| Cash from Philadelphia Society . . . . . | 10.00 |
| " " Delaware-County Society . . . . . | 5.00 |
| " " Philadelphia Third Society . . . . . | 5.00 |
| Balance in hands of Treasurer . . . . . | $55.43 |

24. The President appointed Rev. Mr. Beaman to preach at the next meeting of the Association.

25. A selection from the Word was chanted; and, after the benediction by the President, the Association adjourned.

WM. ROBERTS, *Secretary.*

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*Extract from Report of Society of Delaware County.*

The society expressed regrets that the prospect of the increased usefulness of the Association, from the augmentation of its members, should have been at all diminished by the withdrawal of any of them.

"Even in the heavens," said the report, "the addition of new members to angelic societies increases the perfection, and adds to the happiness, of the society at large, and of each individual member; and we have a marked instance of the benefit and advantage to the participating members, and the increased power of the church, from its assemblage in large numbers, in the last meeting of the General Convention. With this teaching of the church in our minds, and such an example of its truth and efficacy before us, it cannot but be a matter of sorrow, that the hearts of any of our brethren deliberate and resolve upon withdrawing from their connection with the larger bodies of the church, instead of leaping with joy at the thought of meetings, at which they should renew their own zeal for the church, increase their own power, and add to the strength of a sphere radiating the good of the divine truth for the enlightenment and happiness of their fellow-men. We trust, however, that their absence will prove but temporary, and that we shall soon have the pleasure of finding them again in our midst.

"Though we have the cause for regret just stated, we find, on the other hand, the most ample subject for congratulation and joy, and the most powerful incentive to continue our union and our joint labors as members of the Pennsylvania Association. We believe that the minds of men are so much the more ready to receive the Heavenly Doctrines, that a New-Church missionary will be cordially welcomed in very many places where one was never welcome before; and hailed with extreme joy, in many other places, by those who have heretofore received the divine truths of the New Dispensation. We are induced, from many reasons, to believe that the time has come when the small circles of Newchurchmen, and the divided and scattered receivers within our borders, may be gathered into connection with this Association, without violence to their freedom. This Society, therefore, recommends to the Association the re-formation, and establishment on a firm basis, of its missionary functions, with a view to a systematic and vigorous effort in this direction."

*Report of the Missionary Committee.*

"The Missionary Committee respectfully report, that since the last meeting, under the auspices of the Association, the pastor of the Philadelphia Society has made a short missionary tour, the results and experience of which are herein embodied, with some suggestions in respect to the duty of this body to its fellow-citizens of Pennsylvania. Having been invited by friends at Pittsburg to visit that city, for the purpose of administering the ordinances of the church, and preaching to the society, he concluded to take the journey in connection with the quarterly visit which he has been paying to the society in Lancaster for some years past; and, with this view, he left Philadelphia on Saturday, July 10. On the next day, he preached in the morning, from Matt. xv. 21-28, to a small but attentive audience, in the temple of the Lancaster Society; and, in the afternoon, administered the sacrament of the Holy Supper in the same place. During the course of the week, he left for Pittsburg by the Pennsylvania Railroad; for more economical travel upon which, he had been kindly furnished with a clergyman's half-pay ticket by a friend in the superintendent's office. After remaining over night at Altoona, the railroad company's central station, for the purpose of calling upon some members of the church who have lately taken up their residence in that place, he reached the point of his destination on Friday evening, and became the well-satisfied object of the kind hospitalities of our friend and brother Mr. D. McCandless. The services, on the following Sunday, the 18th, were very well attended; and although the morning service was very long, owing to the circumstance that the sermon was preceded by the sacrament of Baptism, and succeeded by that of the Lord's Supper, a deep and sustained interest seemed to pervade the worshipping assembly to the end. Upon no former occasion has he experienced so pleasant, so warm, and earnestly devout a sphere of worship in that city, as at this time, when ten persons, six adults and four children, were baptized, and the Holy Supper was administered to about forty communicants. There was much to excite interest, and call forth warm sympathy, in the history of the reception of the doctrines by several of the individuals who were on that morning introduced into the church by the rite of Baptism, which doubtless had its effect in disposing the minds of those present into more devout states, and to greater openness to the interior influences of heaven. And we may certainly be allowed to hope that this occasion was the beginning of a new state of church life and activity in that society, which, as it is surrounded by peculiar elements of opposition, requires a large measure of spiritual wisdom and true charity to perform its duty in the community, to which it ought to be what the heart and lungs are to the human body.

"The afternoon service on this day was not as well attended as that of the morning, owing probably to the extreme length of the latter; although a goodly number were present, among them not a few strangers. In a meeting called by the President, Mr. H. Higby, at the conclusion of the last service, for the consideration of certain matters of general interest to the church, it was resolved to co-operate with the Pennsylvania Association in such plan of missionary operations as it might adopt, and to see what amount of money could be raised towards promoting this object. The question of the society's uniting with the Association was also discussed in a very free and kindly spirit, but left open for further consideration and future action. The want of more frequent if not stated services of a minister, and the regular administration of the ordinances of the church, is strongly felt in this place by the members of the society; and there is no doubt a state of preparation in the general community also, which loudly calls for the labors of the missionary.

"This want was not only expressed and felt by receivers in this important centre of the manufacturing interests of our State, but also by many others in other localities with whom he had an opportunity of conversing on the subject, on his journey to and from that place. At Johnstown, Greensburgh, Altoona, Harrisburg, and Lancaster, it was suggested, by well-informed persons, good audiences could be gathered to hear expositions of the doctrines of the New Church; and he has no doubt that in a short time many more openings would be made, if the work were vigorously and systematically prosecuted. That even

in Lancaster, where the church has so long existed without much outward influence upon the community, an interest has been excited, and a new state of things is beginning, was evidenced by the large attendance (for that place) upon worship on the afternoon of Sunday, the 23d of July; and the members of the church in that place have given evidence of their earnest desire to do as much as lies in their power to co-operate with this body in spreading a knowledge of the Heavenly Doctrines, by sending in the subscription-list, which is herewith submitted.

"On the occasion of a visit to Northampton County, made subsequently to that to Pittsburg, he learnt from receivers at Allentown, Lehigh County, that they would be happy to see a missionary, and would cheerfully defray the expenses of any one that might be sent to deliver a course of lectures on the doctrines of the New Church in their place. In Bethlehem also, the seat of the principal authorities of the Moravians, a strong desire was expressed for the visit of a missionary, and encouragement held out that he might expect to be heard with attention by large numbers.

"In view, then, of the truth, that the New Church in its first states is necessarily apostolic, and of the great facts, that the community around us needs the heavenly truths which have been committed to that church, and wants the missionary and the preacher to proclaim those truths, it does appear to be the clear and imperative duty of this Association, as the only general body of the church in this State, to take immediate steps for the performance of this general use, and, at the same time, to invite the co-operation of *all* societies of the church, and receivers of the doctrines, throughout the State, in the doing of this and all other general uses which may rightly fall within the province this body. And, in order that the subject may come distinctly before this meeting for present action, the Committee offer the following preamble and resolutions. (See Journal, No. 9.)

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## "JUDAH AND SIMEON."

We have received a communication from the author of the sermon with the above title, making serious complaint of the review in our last number. Mr. Fernald repudiates in strong terms the errors imputed to the sermon by the review, and insists that it is grossly misrepresented in being charged with them.

Upon careful examination of the points brought to our notice by Mr. Fernald, and comparison of them with both sermon and review, we are unable to see that any injustice has been done by the review; that any thing is imputed by it to the sermon which is not a fair and proper interpretation of the author's language, or that this language can bear any other meaning. We know that the sermon, when preached, was understood by many as conveying the sentiments attributed to it in the review; and we cannot doubt that it has been understood by most of its readers in the same way. Hence we have thought it important that the real nature of these sentiments, and their dangerous tendency, should be shown.

Mr. Fernald points out passages in the sermon which he thinks are in conformity with the truth in relation to the subjects spoken of. We think so too; and the review speaks of "the correct expressions which require no comment." But we thought then, and still think, that other passages contradict these; and that the general tenor of the sermon is more in harmony with those passages which we deem erroneous, than with those we think correct.

But while our opinion of the sermon remains unchanged, and our regret undiminished that it should have been preached and published, with, to say the least, its manifest liability to convey error, we are very far from desiring to hold Mr. Fernald himself to the erroneous sentiments which it seems to us to contain; and we therefore gladly give what circulation we can to his declaration, that "one must be a blockhead indeed, either to conceive or express such abominable and ridiculous things as this sermon is charged with."

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## MASSACHUSETTS ASSOCIATION OF THE NEW CHURCH.

THIS Association met in the church of the East-Bridgewater Society, Oct. 7. The house was filled to overflowing. Rev. Mr. Goddard read a long Report from the Committee of Ministers on the subject of "Modern Spiritualism," which was listened to with the deepest interest. This Report is to be printed by itself, and will probably shortly appear. We have room in this number of the "Magazine" only for the following reports. The Journal and other documents will appear in our next issue.

### *Report of the Colporter.*

To the Massachusetts Association of the New Church.

Since the April meeting of the Association, the undersigned has been employed almost constantly in the performance of colportage and missionary services.

He has sold $109.70 worth of books; and has given away books, the cost of which was $8.29. *Nine* subscribers for the "New-Jerusalem Messenger," *seven* for the "New-Church Magazine for Children," and *two* for the "New-Jerusalem Magazine," have been obtained. The amount of $297.25 has been collected for the Convention, $108.77 for the "Messenger," and $15 for the magazines. He has preached *twenty-two* times in the following places: viz., in Abington, three times; in North Bridgewater, Bridgewater, Yarmouth, Mansfield, Leominster, Raynham, and Middleborough, twice each; and in Springfield, East Douglass, East Bridgewater, Marlborough, Lowell, Orleans, and Nashua, N.H., once each.

His labors, aside from preaching, have been the same as in previous years. The general use and importance of the service have appeared quite as obvious the past season as at any former period. But as the character of the service, and its importance and usefulness, have been described in former reports, it seems unnecessary to repeat that description again.

It will be noticed, that but few subscribers to the periodicals of the church have been obtained. It is true, but little territory has been passed over the present season that had not previously been traversed, and that no particular efforts have been made to obtain subscribers; yet I cannot but deeply regret that the result in this direction has been so small, because I am firmly convinced that the increased circulation of the periodicals of the church is a use of such importance as hardly to be second to any which a colporter can perform. I have thought, therefore, that it might be well to call the attention of the Association to the subject of extending the circulation of the periodicals. From the opportunities of observation which I have had among receivers of the Heavenly Doctrines, I think I am warranted in saying, that the important use which the periodicals are performing is not, by all, fully realized and appreciated. Could the members of this Association have accompanied me in the visits which I have made to isolated receivers, and have heard the testimony which they have given in relation to the good which they derive from the weekly and monthly visit of the "Messenger" and "Magazines," they would all, no doubt, concur with me in saying, that the periodicals, even now, with their present limited circulation, are instrumental in furnishing spiritual food and drink to the spiritually hungry and thirsty, to an extent that can hardly be overestimated; and hearing this testimony, and realizing its truth, they could not feel it otherwise than as a privilege and a duty to contribute, as the Lord has given them ability, to their support and increased circulation. Every person who subscribes and pays for a copy of each for his own and family's reading contributes something substantial to this end; more, indeed, than every one is able to do. But there are a good many professed receivers of the doctrines, who, though not lacking in pecuniary ability, do not do so much as this. I am glad, however, to say, that there are many others who do this, and are ready and willing to do a good deal more. These, I have no doubt, would gladly pay for additional copies of the periodicals, if they were assured of their being sent to persons who desired to read them, and would be likely to be benefited by so doing. I believe, that, if a systematic effort was made in Massachusetts alone, some hundreds of additional copies would be sent to persons who would gladly receive and read them. I meet with a considerable number of partial receivers, — of those who are beginning to learn something of the doctrines, and to be interested in them, but who nevertheless are not sufficiently so to subscribe and pay for a New-Church periodical. The most of these would be glad to read our periodicals; and they would be willing to pay the postage on one, if it could be sent to them.

As to the use of doing this, provided the means could be obtained, I think that no one would question it; for the fact will occur to every one, that nearly all of those who have become receivers of the Heavenly Doctrines by reading the writings have become so by reading books which have been loaned or given to them, and which they would not, in the first place, have had interest enough to have purchased. And can there be any question but that the regular reception and reading of our periodicals would be of unspeakable use, especially to those who are beginning to be drawn to the doctrines by some affection for them? With such it would not be long before they would begin to appreciate the value of a good New-Church periodical, and would soon — perhaps after the first year — be willing and desirous to pay for it themselves.

Now, if all the receivers and members of the New Church in Massachusetts, who appreciate the importance of supplying the above class with one or more of the periodicals of the church, could be consulted, and have the opportunity presented to them for subscribing for *one*, *five*, *ten*, or *twenty* copies, with the understanding that they would be sent to persons whom they themselves or the Colporter might designate, it would seem that but few instrumentalities would contribute more directly and efficiently to the growth and establishment of the New Church. A work like this would be attended with a double blessing: it would bless both him that gave, and him that received.

In addition to the class alluded to above, there are many clergymen in the Old Church who would be glad to receive and read our periodicals; and there are

many among them, I have no doubt, who would be benefited, were the opportunity given them.

I make these suggestions to the Association; and, if they are considered worthy of consideration, I trust that a plan will be devised for efficiently carrying them into practice.

Respectfully submitted. C. A. Dunham, *Colporter.*

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*Report of the Committee on Colportage.*

The Colportage Committee take great pleasure in congratulating the Association on its having received another six months' service from our zealous Colporter, Mr. Dunham. A brief outline of the season's service has been presented in the Colporter's own Report to the Association. Your Committee may be allowed to remark, that the quiet and unassuming manner in which Mr. Dunham's labors, with their results, are recounted by himself, is the counterpart of the manner in which they are performed. The Colporter must pardon the Committee for saying, that, in their opinion, this modest, unobtrusive manner, with the spirit which prompts it, and the earnest affection which he has so plainly shown for the best interests of the service, are elements of the greatest value, giving the strongest assurance of permanent useful results.

The peculiar line of service for which Mr. Dunham finds himself best adapted, and in which he sees the greatest promise of usefulness, is such, indeed, as cannot properly be published in its details, nor measured by any present show of results. Diligently and affectionately seeking out the novitiate receiver of the doctrines of the church, the Colporter extends to him the hearty gratulations of his elder brethren: strengthening his hands and confirming his faith, the way is made open for him to become an avowed adherent of the church, and to seek communion with his fellow-disciples. Oftentimes, indeed, an earnest believer is found within easy access of others, who knew nothing of him, and he nothing of them. A most important use, and one which strongly engages the attention of our Colporter, is the encouragement of frequent meetings for social converse, and especially for sabbath worship, among those who have as yet felt themselves too few and too feeble to take such a stand. The good effects which have very generally followed all efforts to hold regular sabbath meetings for New-Church worship, even commencing, as they often have, with but the members of a single family in their private home, inspire confident appeals to all who are interested in the church to spare no pains to worship together on the sabbath.

In thus bringing the results of our experience in the church to the door of those who are just entering, not only in questions of outward bearing, such as of worship, of baptism, of joining the church, of sabbath schools, and the like, but more frequently in difficulties of mind, of understanding points of doctrine, or of application to life, our earnest and sympathetic Colporter feels that a most important use is intrusted to him by the Association. That this use is most faithfully and judiciously performed by Mr. Dunham, to the extent of the time and means at his command, need hardly be attested to this Association by their Committee; and this public acknowledgment is only made from a sense of its being justly due, and therefore useful to be spoken.

During the past year, the value of Mr. Dunham's services has been much increased by his being ready to preach whenever required. For this additional service, your Committee are in hopes that some compensation may hereafter be made. So far as the Committee are aware, Mr. Dunham remains contented with the scanty salary, originally proposed by himself, of four hundred and fifty dollars per year; but it would doubtless afford much gratification to the Association if the amount could in some way be increased to something more in accordance with the importance of the use, and with the ordinary necessities of life. All money which Mr. Dunham receives in the way of private contribution, or of profits from the sale of books, is credited by him to the Association, as forming a part of his stated salary. The advantage of his being thus relieved from any pecuniary interest in the immediate success of his labors is one of great importance; at the same time that it is very proper and useful for those who receive the

benefit of his services in preaching to contribute something, more or less, according to ability, for his support. Such contributions, credited to the Association, will lighten considerably its burden, and will go far to warrant an increase of the Colporter's salary.

The Committee take this occasion to state, that arrangements have been made with the Colporter for keeping a register of the name and residence of all scattered receivers throughout the State, at the office of Mr. George Phinney, No. 19, Winter Street, Boston; where information may, for suitable purposes, be obtained in relation to the receivers in any desired locality.

With a view to carry into effect certain suggestions contained in the Colporter's Report, the Committee would recommend the adoption of the accompanying resolution. (See Journal.)

The Colporter's account with the Association stands as follows, for the labors of the past six months: —

*Dr.* MASSACHUSETTS ASSOCIATION *in Account with* C. A. DUNHAM. *Cr.*

| 1858. | | | 1858. | | |
|---|---|---|---|---|---|
| Oct. 9. | For services six months . . . | $225 00 | Oct. 9. | By private contributions . . . | $48.50 |
| | For expenses . . . . . | 68.33 | | By profits on books sold . . . | 17.82 |
| | For cost of books given away . | 8.29 | | By received from W. J. Parsons, Treasurer . . . . . | 50.00 |
| | | | | By rec'd from Abington Society, their contribution to Assoc'n | 30.00 |
| | | | | By balance due C. A. Dunham . | 155.30 |
| | | $301.62 | | | $301.62 |

Respectfully submitted.

SAMPSON REED,
GEORGE PHINNEY,
ADONIRAM BISBEE,
LEWIS G. LOWE,
BENJAMIN WORCESTER,
} *Committee.*

## *The Treasurer's Report.*

MASSACHUSETTS ASSOCIATION OF THE NEW-JERUSALEM CHURCH *in Account Current with* WILLIAM J. PARSONS, *Treasurer.*

*Dr.*

| 1858. | | |
|---|---|---|
| April 15. | To balance from old account due Treasurer . . . . . | $12.49 |
| May 11. | To paid C. A. Dunham for Colportage . . . . . | 218.75 |
| Aug. 19. | To paid for Music at Picnic . . . . . | 22.50 |
| Sept. 8. | To paid C. A. Dunham for Colportage . . . . . | 50.00 |
| | Cash on hand . . . . . | 102.63 |
| | | $406.37 |

*Cr.*

| 1858. | | |
|---|---|---|
| April 26. | By received of a friend through Rev. T. Worcester . . . . . | $50.00 |
| „ „ | By received of a friend through „ „ „ . . . . . | 3.00 |
| „ „ | By received of Bridgewater Society . . . . . | 40.00 |
| „ „ | By received of North-Bridgewater Society . . . . . | 16.00 |
| „ „ | By received of East-Bridgewater Society . . . . . | 5.00 |
| „ „ | By received of Fall-River Society . . . . . | 5.00 |
| May 15. | By received of Boston Society for the Education of the Ministry . | 32.37 |
| June 10. | By received of Miss S. E. Howe . . . . . | 5.00 |
| „ 19. | By received of Boston Society . . . . . | 200.00 |
| Aug. 11. | By received of H. G. Foster for Fund for the Education of the Ministry . . . . . | 50.00 |
| | | $406.37 |

All which is respectfully submitted.

WM. J. PARSONS, *Treasurer.*

BOSTON, Oct. 7, 1858.

## INTELLIGENCE AND MISCELLANY.

### LETTER FROM LE BOYS DES GUAYS.

[We have been favored by Mr. Andrews with the following interesting letters from our New-Church friends in France.]

SAINT AMAND (CHER), Sept. 1, 1858.

Mr. JOSEPH ANDREWS.

DEAR BROTHER IN OUR LORD,—Since the receipt of your last letter, I have busied myself in seeking among our brethren in France a person who might suitably fulfil your wishes in addressing to you every month, for the "New-Jerusalem Magazine," a letter on the state of the New Church in France. I have the satisfaction of informing you, that I have completely succeeded. One of the oldest contributors to our review (the "New Jerusalem"), whose articles were signed "B——t," has kindly consented to accept your mission. Mr. Blanchet is known besides by his "Popular Exposition of the True Christian Religion," — a pamphlet which has been, and is, of very great utility for introducing novitiates into the New Church of the Lord. His character is of the most honorable; and it is enough to be acquainted with his writings to recognize in him a loving and devoted soul. He was formerly sub-prefect, and always made himself loved and respected during an administrative career of more than thirty years. I have just given him your address; and he has promised me to put himself immediately in relation with you. It will not, therefore, be long before you receive a letter from him.

I continue my labors with the same perseverance.

I beg you to receive, my dear brother, the repeated assurance of my sentiments of esteem and affection.

Your all-devoted

LE BOYS DES GUAYS.

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### LETTER FROM MR. BLANCHET.

LA CHATRE (INDRE), Sept. 5, 1858.

DEAR BROTHER IN THE LORD, — My good friend, Mr. Boys des Guays, has requested me to correspond with you each month, in order to give you the news relative to the New Church of our Lord; or, should there be no news referring specially to the New Church, to give you such as may relate thereto indirectly. I accept this proposition with pleasure, because, being interested like yourself in the spread of the New Dispensation, it is with real interior gratification that I shall thus occupy a portion of my time.

I will, then, write you on the 10th of each month. If, however, any other day would be preferable, please inform me.

The first thing of which I will speak is the great publication of Mr. Boys des Guays. He is about terminating, by the "Apocalypse Revealed," the translation and publication of all the religious works of Swedenborg which we can strictly call canonical, and which he himself published. He is continuing the "Apocalypse Explained." Four volumes have appeared: the fifth is in press. The work will be in seven volumes. Our friend has also published recently the "Index to the Arcana," one volume, in 8vo, — a translation from Swedenborg's Index; but as this Index was made for Swedenborg's particular use, to aid him in the numerous references while he was advancing in his important task, Mr. Boys des Guays made an "Analytical Index," very complete, of the "Arcana," which will be in two volumes, 8vo. He has published also, under the title of "Representations and Correspondences," one volume in three, the details respecting the "Grand Man," and the correspondence of its different parts, which are found in the fourth volume and following ones of the "Arcana Cœlestia." This is the present state of our friend's labors.

But he is about to undertake another of very great importance. He is employed upon an Index to the passages of the Word in the "Arcana." Afterwards he will unite the indices of each of his works, and thus form a general analytical index, which will be a true and complete *theological and philosophical dictionary*, or *general index to the passages of the Bible*, referred to,

cited, or explained, in *all* the works of Swedenborg; and as all these passages have been, to perfect the translation of the works, compared with care with the original text through the co-operation of our good friend Harlé, the moment has come for our two friends to take up a vast and very useful enterprise, — that of a translation in French of the whole Bible. You know in effect, my dear brother, how defective are all the translations; and that the translators, even the most discerning of them, have ever made mistakes, when they have not understood the literal sense, in the endeavor to render it comprehensible. But, not being enlightened by the spiritual sense, they have committed many errors and mistakes. They were ignorant that what is obscure oftentimes, considered solely as to the literal sense, becomes very clear and very important when the spiritual sense is understood. And now that the spiritual sense of nearly all the Bible has been given by Swedenborg, and that he has even given an exact translation of passages the most strange and difficult, it becomes urgent (and all our brethren feel the necessity of it) to have an exact and complete translation of the Holy Word. This book is, as you know, the chain of gold uniting the earth to the heavens, and the medium of communication between the natural world and the spiritual world, — a communication which will be made perfect in the degree that the true literal sense will be in rigorously exact correspondence with the interior sense. It is thus that our good friend would complete the great mission of which he has dreamed, and which will be of such use to the world. He would afterwards, if pecuniary aid should be afforded, occupy himself with some preparatory works, leading to the important and difficult study of Swedenborg; for the materials for such works are not wanting.

However, besides the matters above, it would seem that an idea, like a breath of intolerance and of fanaticism proceeding from the hells, is propagating itself everywhere. You have seen the state of feeling which prevails between the Mussulmans and the Greeks. It is said that they each desire to destroy the other. As to our poor France, singular things are there transpiring. Jesuitism and Popery are active, and find far too much support from our governors. Unhappy consequences have already resulted from it, — consequences which seem to presage still graver troubles, if the good sense of the public, with the assistance of the Lord, does not bring about justice.

The imperial constitution of 1852 bears the principle of liberty of conscience and of worship. This principle does not allow of any and every assembly for worship, but only of such as have given notice to the authorities of the particular times, particular places, and particular hours, of meeting, that the authorities should be able, upon the slightest suspicion, to watch any meeting or assembly, to see that nothing transpires contrary to law or good manners. But this is not sufficient; and the *administrative authority* pretends that it is necessary to have special authority for all assemblies. Already the Pietists, to whom permission to meet was denied, have been condemned for meeting together. The Protestants of *the communion acknowledged by the State* (for a distinction is made between acknowledged worship and other worship) have been disturbed in the midst of their exercises; the Holy Supper rudely interrupted; the minister and many others arrested, and carried to prison, and, after the expiration of a few hours, released. The members of the assembly would not voluntarily break up the meeting, and insisted upon their right of liberty of worship. There was also this circumstance connected with this transaction, that the mayor had given authority for the meeting, but that the prefect had refused to acknowledge this act of authorization. I cannot say to what this affair may lead; but I feel that it will not end there.

In keeping with the above, a sermon has been recently published, preached by Pierre Ventura, of whom, perhaps, you have heard. This production is entitled *Le Pouvoir Politique Chrétien*, — "Christian Political Power: a Discourse delivered at the Imperial Chapel of the Tuileries during the Year 1857." One vol.

The object of this discourse is to propose to the political power, or to the

emperor, a new concordat, to replace that of 1801; which insures the liberty of the Gallican church, which does not acknowledge the infallibility of the pope.

It is stated in this discourse, that the governments of France have perished because they have not come under absolute submission to the power of the pope; and the empire has been renewed in order that this fault might be repaired.

The conditions of this new concordat are enumerated. It is imperative that the empire of to-day should identify itself with Catholicism. But what is that with which it is to be identified? It is to be under the *subordination of the sceptre of God* and of his laws; and to be *under subordination to the sceptre of God* is, *that the State should be in the church, as the infant in its mother's arms. Each kingdom is a vessel, of which the kings are the pilots: they form a squadron, of which the pope is the admiral. Thus they could always be manœuvred under the signals and the orders of the admiral.*

Other fundamental dispositions are treated of. The liberty of discussion, the liberty of the Gallican church, the liberty of conscience, is not so much a liberty of right as a liberty of toleration; that is to say, it can be retracted when convenient. The State suffers all forms of worship; but it should not protect all. *The teaching of the classics must be abolished in the universities.* Classical education is the source of all the evils of humanity; it is the *echo of the sneers of Satan;* it is the mother of reform, that immense crime of modern times. The church ought to invoke restrictive laws to *protect the man of God against the impious liberty of conscience and of discussion.*

This is clear enough, I think. You know what Swedenborg says (in the work on "Divine Providence," if I mistake not) of the noble French nation, which he calls thus, precisely because it has preserved the liberty of the Gallican church. Now, this direct attack upon Gallicanism, upon which the body of the clergy and the nation at large must take part *pro* or *con*, seems to me a permission of Providence, and as the culminating point of the matter. The Gallican church is thus placed in a situation where it must unite with, or separate entirely from, Rome; that is to say, of complete destruction, or of salvation.

I cannot say what will come of this; but, thus forced into an extreme position, it must make a decision. If it becomes *ultramontane*, it will be abandoned by all, little by little, and universal condemnation will be the effect; but, if it separates itself from Rome, this will be the greatest and most happy event that could happen to the French nation, and to all Christian churches.

Please to accept assurances of Christian affection.

BLANCHET,
*Late Sub-Préfet.*

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LETTER FROM DR. TAFEL.

TUBINGEN, July 31, 1858.

MY DEAR SIR, — A weekly journal of the association of believers of the Old Church, who sent a Committee to Jerusalem to prepare the way for an emigration, wishing to form there a colony with the converted Jews, has inserted my answer to their remarks: but, as these remarks contained many mistakes, I addressed to them a second article for information; but I do not yet know that it will be admitted. They seemed to be of the opinion, that the New Church is living only in speculations of a useless theory or system, without any effect on the life; and as speculations they considered also our distinguishing doctrine concerning the Lord, his attributes and his ends: wherefore they brought in contrast with us the doings of the apostles and of Luther, who were moving the earth. It was therefore necessary to say something about the doings of the New Church, which is a wife, at first in the desert, and never working with noise, but rather coming, like Jehovah himself, with a still small voice, not in a strong wind, nor in an earthquake, nor in fire (1 Kings xix. 11, 12).

Aug. 2. — To day I delivered to the judge a contract or instrument subscribed by my wife and myself, together with six witnesses, declaring, that, after my death, the books I have published must be in administration under the control of the Swedenborg Society at London; or, if that society would not

or could not accept this control, the General Conference of Great Britain will succeed; or, in their place, the General Convention of the New Church in the United States, — in order that the half of the income of the books, however small, may be applied to the continuation of my undertaking; viz., to the translation of the works of Swedenborg into German, or to new editions of them, or to reprints of the Latin originals, or to the publication of the manuscripts of Swedenborg. In the mean time, should our German General Convention be acknowledged as a body, or, as we say, a moral or juridical person, in order that it could accept or acquire property, that General Convention would be, by preference, the controlling body; but only when, and as long as, it should acknowledge the Holy Scripture as the only fountain of truth, and the rule and criterion in matters of religion, and Swedenborg's works, published by him from 1749 to 1771, as the true doctrine from that Word of God. Should it at any time give up or abolish this principle, the above-mentioned bodies would succeed in its place.

The other half of the income of my books shall remain to my family, upon which an account must be given annually to the controlling body. I have, however, reserved to myself the right to alter this will, by testament or by papers subscribed by me, at any time. I hope our General Convention will be acknowledged as a body by our government as soon as it is requested; and this request will be made, I hope, by a decree of the Convention in this year or the next.

I think this form is giving the most security to my intentions for the New Church; and I am satisfied in my mind that the matter is now so far realized: but I hope that the Lord will nevertheless prolong my life, and enable me to do more for his kingdom on earth; because there still remains much to be done, and there are few who work in this vineyard in the purity of the doctrine: wherefore if, anywhere in Germany or Switzerland, there should be formed New-Church societies acknowledged as a body, I should be willing to give to them, by preference, the control of the administration.

As to my translations, the fourth or last volume of the "True Christian Religion" is now in print, and the Latin Index Biblicus is continued by another compositor. More in my next.

I remain, with great esteem,

Yours very truly,

EMANUEL TAFEL.

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## TRAVELS IN THE HOLY LAND.

*(Continued.)*

MONDAY, April 23, 1855.

THE appearance of the town of Tiberias is none the more cheering. Its crumbling walls and ruined houses still bear witness of the great earthquake of 1838, when the whole was shaken to pieces. We were a full hour in reaching our tents, which were pitched on the beach, about a thousand feet below the top of the table-land from which we had first seen them. The goats were pouring into the town from their hilly pastures as we arrived; and L. had spread our bedding on the beach to dry. We lost no time in stripping for a bath in the lake, while the dinner is being prepared. We find Mr. C. and party, our old companions in the desert, had been spending two days here. Having got tired of being rained upon in tents, they had hired a house in the town, where they had a chance to dry off, and to collect a stock of jumpers for the next week. We called on them after walking through the town together; and, though their rooms were comfortably furnished, I preferred our tents, with their immunity from fleas.

The rock about here is all volcanic, having seen the last of the limestone on the high table-lands joining the plain of Jezreel. It is a hard, slate-colored lava, or vascular trap, full of little holes or bubbles, which render it valuable for millstones.

TUESDAY, April 24, 1855.

We are to make four days' journey from Tiberias to Damascus, while our companions are all to make five. They go first to the old town of Szaffad; which we omit, by going directly north from the lake. After picking up some shells on the lake, and shooting at some quails in the cemetery near our camp, we started about half-past seven, and

skirted the margin of the lake for two hours, passing under the hills for a while, and at length coming out upon a small plain at the north-west extremity of the lake. Here were plenty of oleander-bushes in full bloom, and a good supply of briers, among which I got well scratched while shooting the wild doves that appeared on all sides of us. Leaving the plain and the sea together, we ascended over the northern hills, where the bare, blue limestone sticks out all over the surface like teeth, as if the hills were made for a huge grater. The path lies over and among these teeth, which are from two to four feet high, with scarce any room between them for horses' legs.

We lunch in a little valley, near a pool of water, and under the shade of a ruined khan, where the kites have made their nests among the weeds on the old walls. We are met by the governor of a little village called Jacob's Bridge, some ten miles east of us, who stops with his suite to lunch in the same basin. On seeing our guns, these fellows blow off their own, to show us how much noise they can make.

On surmounting the next little ridge, the little lake comes in view, called in the Bible "the waters of Merom." It lies in the centre of the Jordan Valley, surrounded by extensive marshes, with the river running out of its south end. On the west side, directly ahead of us, are extensive sloping plains, cultivated by the Bedouins, whose tents are scattered here and there among the undulations of the surface. With this basin the valley of the Jordan ends. The hills are some eight or ten miles asunder, and lose their rough and broken character on the east side; looking more like the edge of a table-land, capped with low yet sharp-pointed hills, which slopes off uniformly from its upper level to that of the basin. Further north rises the lofty, snow-capped range of the Anti-Lebanon, or Mount Hermon, apparently placed on the top of this great eastern table, its south end tapering off in broken, rocky hills, opposite the north end of the basin. The land rises up north of the marshes, connecting the base of Mount Hermon with the western range of Galilee; and all about on the sides of this basin come down gushing rivulets from the mountains, which here unite to form the Jordan. We encamp on the west side of the lake, about midway its length, among the miserable thistle and barley fields of the Bedouins, whose tents are not far off. The long-legged, white storks are all about us: and I wander off to pop half a dozen bullets at them, while Ali cooks the dinner; but, having no rifle, meet with no success. The frogs set up a concert during the evening that would defy a German orchestra to imitate.

WEDNESDAY, April 25, 1855.

We start at seven; and, wishing to see something of the little lake close at hand, we struck off to the right, over the sloping plain, and through the barley (for it does not grow thick enough to be trodden down by horses), while our baggage kept along near the base of the mountains, about a mile from the marsh. We found the water very shallow; allowing the cranes to wade a quarter of a mile from shore, among forests of tall reeds and bulrushes. Plenty of little duck are flying about, and many of our old acquaintances in Egypt; even to the little trochilus, which flies up and whirls about, with his shrill cry, giving the alarm of approaching danger to his friends the wild geese. L. finds a reed in the edge of the water, which he is quite sure is the ancient Egyptian papyrus; and, as there is plenty of it growing within reach, we carry off some stems for specimens. After following the soft, marshy banks of the lake for a mile or so, we attempt to cut across diagonally to our baggage, which is barely visible, far to the left: but we soon find the lake is flanked with long marshy arms, which oblige us to go far back to get around them; so we do not overtake the baggage for some time.

We soon afterwards passed a Bedouin encampment of over eighty tents, which looked more substantial than usual, being made of straw matting, woven from the stalks of reeds from the banks of the lake. The sheik's tent looked rather larger than the rest, but none the less dirty. The usual number of dogs, dirty children, and young calves, were playing about in the mud; and some fine horses were tied to pegs near the sheik's tent; which seemed to constitute the entire wealth of the little community.

[To be continued.]

# PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited: —

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical, — now in the thirty-first year of its existence, — to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

## SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

### Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
346, BROADWAY, NEW YORK.

## CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.
The Sabbath. By H. A. Worcester. Cambric, 37 cts.
White Dove. 33 cts.
Happy Family. 33 cts.
Clara. By Mrs. Carter. 10 cts.
Juvenile Ballads. By Mrs. Carter. 8 cts.
A Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dozen.
Questions to the Sacred Scriptures. 12 cts.; $1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.
Jessie, and other Stories. 12½ cts.
Obedient Boys, and other Stories. 12½ cts.
Lessons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Caterpillars, &c. By Clowes. 2 cts.
My Little Guide. 6¼ cts.
American Tales. 6 cts.
Child's First Book of Religious Instruction. 6 cts.
Child's Home Book, &c. Stiff covers, 12½ cts.
Lighthouse, &c. Stiff covers, 12½ cts.
Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

## MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

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| The GENERAL CONVENTION | at Philadelphia, on Wednesday, June 8, 1859. |
| The ILLINOIS ASSOCIATION | Chicago, Friday, Oct. 15, 1858. |
| The MAINE ASSOCIATION | Bangor, Friday, Aug. 27, 1858. |
| The MARYLAND ASSOCIATION | Baltimore, Thursday, Nov. 4, 1858. |
| The MASSACHUSETTS ASSOCIATION | East Bridgewater, Thursday, Oct. 7, 1858. |
| The MICHIGAN AND NORTH. IND. ASSOCIATION | Friday, Oct. 15, 1858. |
| The PENNSYLVANIA ASSOCIATION | Upper Darby, Thursday, Aug. 26, 1858. |
| GENERAL SOCIETY IN OHIO | Bellefontaine, Friday, Sept. 24, 1858. |

# NEW JERUSALEM MAGAZINE,

AND

# NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has taken rooms at No. 19, Winter Street (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

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